# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE-AND SEND UNTO THE-CHURCHES."

VOL. II.

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# MONDAY MORNING, NOVEMBER 28, 1825.

No. 44.

#### CONDITIONS.

The Christian Secretary is published every Monday morning, at Central Row, six rods South of the State House, at Two Dollars a year, if paid in three months from the time of subscribing, if not an addition of 50 cents, except where there is a special agreement otherwise .- IT Postage paid by subscribers.

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Twenty-five cents will be allowed to AGENTS for every good subscriber which they shall obtain for the Secretary, and return the names IT No paper will be stopped except at the

option of the publisher, until notice is given, and arrearages paid. Allletters on the subject of this paper, or

Communications for it, should be addressed to the Editor of the Christian Secretary-Post

prices.

#### MISSIONARY INTELLIGENCE.

#### MR. WOLF'S ACCOUNT OF THE ARMENIANS.

The Armenians are a distinct race of people, inhabiting the N. E. part of Tur-Persia. They seldom intermarry with ly in his own country, but in Europe. It other tribes, and profess a peculiar religion, the basis of which is Christianity. In their commercial habits, and in their disposition to migrate to foreign countries, like all other human productions it has its they are not unlike the Jews. They form the chief class of traders in the Persian these appear to me, to respect the proper gaged in the most extensive commercial ordinance. However, on a careful peruter for integrity in their dealings. The he has fully guarded the reader against Christ .- ib. p. 163. following particulars relating to this in- any improper bias. What he says in one teresting people, were obtained by Mr. Wolf from the Armenian Bishop at Bassorah:

Quest .- What is the origin of the name of this kind. of Armenia?

Babel. The Armenians are likewise called Hayk.

Quest. What do the Armenians believe of Jesus Christ?

Bishop. Christ is perfect man and person of the Trinity.

# Their manner of Baptism.

The godfather takes the child, and

stands at the door of the church. The priest cometh, and asks, What do you wish? The godfather says, I wish the child to be baptized. Priest. (Prays, and savs,) Do you believe in the glorious Trinity? Godfather. Yes, I myself and the child do believe in the glorious Trinity, God, Father, Son, and Holy Ghost; one of those three is Christ, the true Son In all these instances, the sons, and chilof God, and our Saviour, born of the Vir- dren of God, denote those who are such gin Mary by the Holy Ghost, born after by adoption; and in very many, the nine months, whom we believe to be perfect man, and perfect God. He preached in the world, and suffered all the pains of God are Christians. The original church, the cross, was crucified, died, and was therefore, consisted of Christians; or in buried, for the sake of our in-dwelling other words, those who were subjects of dent of this very thing, that He who hath sin; and by this he saved us from the faith, repentance, and holiness .- (Vol. v. power of the devil, and after three days | ib. p. 151.) he rose again, and then ascended upwards right hand of the Father; and he will water, and puts three drops of the holy asks the godfather three times, What do dren .- ib. you wish for this child? Godfather. I serve the Lord. Priest. It shall be done according to your desire .- Then the Priest puts the child into the water, and washeth the head with three handfuls of fast the profession of our faith without brethren beloved, your election of God." water, and prays, and saith: I baptize wavering; for he is faithful that promisthee in the name, &c. and then dips the ed." In these instances a profession of child three times in the water, and names faith, or of religion, is evidently spoken ren, we are persuaded better things of had previous to this been ordered away the child, and then gives it to the godfather, and says thus : Christ having been versally. To Timothy the same Apostle -Heb. vi. 9. baptized in the river Jordan, the heavens says, i. Tim. vi. 22: "Fight the good St. James, speaking of himself, and of pear to be mustering their forces in the were opened, and the Holy Ghost descended upon Him like a dove .- Then the whereunto thou art also called, and hast "Or his own will begat he us with the seem to be a part of that general system priest prays again, and anoints with ointment, 1st. the forehead of the child, saying: The holy oil put on thy face, may it be to thee a seal of the Father, Son, and Holy Ghost, that his grace should be up- Christians .- vol. v. p. 158. on thee! 2dly, On the eyes of the child, saying: Oh! that thy eyes may be open- wards God, mentioned by St. Peter, as and sprinkling of the blood of Jesus Among the fruits of the revolution in the establishment of a Baptist Theologie ed, and that thou mayest never slumber

the sleep of eternal death! 3dly, Heldenotes in my view, the same profession .anoints the ear of the child, saying : Oh! Also i John, iv. 15. that thou mayest hear the commands of mouth of the child, saying: Oh! that every evil conversation may be banished out of the child, saying: Oh! that thy hands may always be prone to do good! 7thly, He anoints the child upon his heart, and saith: Oh! that the holy Spirit may be put into thy heart, and give thee a new heart! 8thly, He anoints the back, and saith: By this seal of the Holy Ghost mayest thou be kept from the insidious, assaults of the devil! And lastly, He anoints the feet of the child, saying: Oh! leading to life everlasting !- The child a coat of white and red colour, indicating Advertisements inserted at the usual the divinity and humanity of Jesus Christ. Some drops of the consecrated wine are given the child.

# From the Baptist Register.

#### DWIGHTS THEOLOGY. Mr. Editor,

It has afforded me peculiar pleasure to see the rapid and general circulation of key in Asia, amd the adjacent districts in Dr. Dwight's valuable Theology, not onpowerful antidote against the shrouded he entered the church.-ib. p. 159. deistical opinions of the present day. But imperfections. The most prominent of to be completely neutralized in another. ly learned from the following passages. I would furnish you with a few instances

fect God, and the Son of God, and one per- as with adults. If then God has not de- -Rom. xv. 14. clared in some manner or other, that he 313, first edition.)

The members of the church are called sons of God twelve times in the scriptures; his children twice in the Old, and ten times in the New Testament; and his people in instances too numerous to be reckoned. phrase, the people of God, has the same meaning. But the adopted children of

The same doctrine is also illustrated by 3. 5. 6. towards heaven, where he sits at the the ordinance of baptism. In the admin-

> No national connexion, therefore, with Timothy did in this respect, is reasonably

given at the time of baptism, I. Pet. iii. 21. Christ."-1. Pet. i. 2.

From these passages of scripture, it ap- that is from the beginning. our Saviour, and the Gospel! 4thly. He pears to one, evident, that Christians are St. Jude, addressing his epistle to the printing a new and correct edition of Maranoints the nose of the child, saying : Oh! required, not only to believe the religion churches generally, writes, "To them tyn's Persian New Testament, and tho" that it may be a savour to you of the of Christ in their hearts, but also to pro- that are sanctified by God the Father, and the types had been ordered and had arworld to come! 5thly, He anoints the fess it with their mouths; that such a preserved in Jesus Christ, and called."- rived in Petersburg, it has been since reprofession was universally made by the Jude 1. Christians under the conduct of the Aposof thy mouth ! 6thly, He anoints the hands | tles ; and that such as did not make this | New Testament perfectly harmonizes. | informed, that the Tartar Turkish vertians .-- vol. v. p. 158.

But this promise (2, Cor. vi. 16.) could not be made to those who were not Christians, however decent, moral, and unobjectionable they might be in their external deportment. The persons to whom Christians only; because the promise cannot have been made to any others. that thou mayest walk in the best road. But it this church had in the Apostle's view, been intentionally and scripturally wears, for three days, a white shirt, and made up of others besides Christians, he could not have addressed them in language applicable only to Christians .-- ib. p. 150.

What then, it will be asked, constitutes persons members of particular churches? The answer is at hand, it is a covenant, God together, in the same manner, and in and the same discipline .- ib. p. 258.

ed from the faith, to have made a profes- ces the phraseology is the same with that has no doubt in many instances proved a sion of the religion of the Gospel, when first quoted; and from analogy, teaches

church of Christ, no community of inter- the preposition."-ib. p. 294-5. ests, views, affections, or designs. A empire, and they are found scattered in subjects of baptism, and the definition of church intentionally made up of these disalmost all the principal cities of Asia, cu- certain terms, used in reference to this cordant materials, may be a decent company of men; but it will very imperfectly undertakings, and bearing a high charac- sal of these works as a whole, we see that sustain the character of a church of

> The character of the church as given place of an improper tendency, appears in the New Testament, will be sufficient-

To the church at Rome, St. Paul writes in these terms, " Among whom are ve'al-1. On the church membership of infants, so the called of Jesus Christ: To all that causes which led to this measure, but we Bishop. The name Armenia is taken he says: "But this covenant (made with are in Rome, beloved of God, called to be now learn from the Report of the Direcfrom Arm, one of the sons of Hayk, who Abraham,) being then the only covenant saints. First I thank my God through Jewas one of those who built the tower of of grace, which God has ever made with sus Christ for you all; that your faith is mankind: the terms, and therefore the spoken of throughout the whole world."extent of it must ever continue the same, Rom. 1. 6-8. "And I myself am perunless repealed, or otherwise altered by snaded of you, my brethren, that ye also its Author .- But this covenant was as re- are full of goodness; filled with all knowlally and as expressly made with infants, edge, able also to admonish one another."

> To the Corinthians he writes, "Unto will no longer comprise infants within his the church of God which is at Corinth, to covenant, it still comprises them. But them that are sanctified in Christ Jesus, them in the propagation of religious he has made no such declaration in any called to be saints. I thank my God almanner whatever: infants are therefore ways on your behalf for the grace of God, Report will be read with deep and paincomprised in the covenant."-(Vol. v. p. | which is given you by Christ Jesus."-1.

> > To the Galatians he writes, "Now we, brethren, as Isaac was, are children of the promise."-Gal. vi. 28.

To the Ephesians he writes, "Paul an Apostle of Jesus Christ by the will of God, to the saints who are at Ephesus, and to the faithful in Christ Jesus." -- Eph.

To the Philippians he writes. "I thank begun a good work in you, will perform it the Bible Society, Prince Galitzin, its nountil the day of Jesus Christ."-Phil. i. ble President, retired from that office ;

are introduced into his family, and take which ye have to all the saints, for the the censorship of the press, was afterward -Col. i. 1-5.

wish you to baptize the child, to be saved a church, no descent from Abraham, gave give thanks to God always for you all, re- were some reflections which were con--1. Thess. 2-4.

supposed to have been done by all other tus, &c. "Elect according to the fore- years constituted the distinguishing char-The answer of a good conscience to- sanctification of the spirit, unto obedience, Continental Princes.

St. John says, "I write unto you, little, may be mentioned, that though it was at

165, 166.

II. On the import of the Greek eis, He says, "I will therefore, not avail myself signify to and ek from .- ib. p. 340.

This he refutes when he says, "St Paul asks, know ye not that so many of us as were baptized into Jesus Christ, were mutually made by Christians, to worship baptized into his death. Therefore we are buried with him by baptism into accordance with the same principles; and death .-- Rom. vi. 34. For by one Spirto unite together in the same fellowship, it we were all baptized into one body.-1. Cor. xii. 13. As many of you as have Every communicant is, I believe, sup- been baptized into Christ, have put on posed by every church, not grossly warp- Christ .- Gal. iii. 27. In all these instanus that it [eis] ought there also, to have There is, there can be, between Chris- been rendered in the same manner; into tians and sinners, as members of the being the original and proper meaning of

GAIUS.

#### ANTI-MISSIONARY AND ANTI-BIBLI CAL SPIRIT IN RUSSIA.

A few weeks ago, we stated briefly that most of the Scottish missionaries in the south of Russia had been withdrawn from the empire. We were not at that time particularly acquainted with the tors of the Scottish Missionary Society, that it is to be ascribed principally to the oppressive and intolerant measures of the Russian government. It would seem that the civil and ecclesiastical authorities of the empire have combined in the at tempt to arrest the progress of knowledge and unadulterated Christianity, and that they are determined to throw all possible obstacles in the way of the missionaries and those who are united with truth. The following extracts from the ful interest :

Anti-Biblical Revolution in Russia.

Society. This Institution, which for sev- dwelt among us, John 1. 14. x. 30. And eral years pursued so distinguished a ca- as it was in the beginning, so after his asreer, and promised to supply with the cension, his name is called, The Word of Word of Life, not only the Russian popu | God, Rev. xix. 13. He who is, and who lation, but the numerous heathen and Ma- was, and who cometh—He that liveth, and homedan tribes of that widely extended was dead, and is alive forevermore, saith, Empire, is now completely paralyzed in I am Alpha and Omega, the First and the my God for your fellowship in the gospel, its exertions, and appears to be dying a Last, the Lord God Almighty, Isa. xliv. 6. from the first day until now : being confi- lingering death. In consequence of the Rev. i. 5. 8. 18. powerful opposition which was raised to he, at the same time resigned his situa-To the Colossians he writes, "Paulan tion of Minister of Religion, and a Rusistration of this ordinance, persons are Apostle, to the saints and faithful brethren sian Admiral was appointed in his place. says :- "In our College, the still small voice come again to judge the quick and the baptized not in but into "the name of the dead.—Then they enter the church, near Father, of the Son, and of the Holy thanks to God, since we have heard of poff, who visited this country about two of these who are without hone, are making the the water. The priest prays over the Ghost:" that is, by his appointment they your faith in Christ Jesus, and of the love years ago, and who was connected with oil into the water, and then the priest his name upon them, as being his chil- hope which is laid up for you in heaven." put on his trial by the Criminal Court three more give satisfactory evidence of havrespecting a book which had been pub-To the Thessalonians he writes, "We lishing by Hastor Gossner, in which there from original sin, and the devil, and to a right to any wicked Israelite to take the membering without ceasing your work of sidered as unfavourable to the doctrine of the inhabitants of this town, and there is "a covenant into his mouth .- vol. v. p. 153. faith, and labour of love, and patience of the Greek Church relative to the Virgin sound of abundance of rain. In a few fami-Heb. x. 21, 28: "Having an High hope, in our Lord Jesus Christ, in the Mary. Several others were also involve lies, in different parts of the town, almost Priest over the house of God, let us hold sight of God, even our Father; knowing, ed in the same prosecution, two of them every individual member is beginning to trempious men. Pastor Gossner himself, who though a Catholic, is said to be a most el-To the Hebrews he writes, "Breth- oquent, evangelical, and useful preacher, of as having been made by Christians uni- you, and things that accompany salvation." from Petersburg on a few days' notice. The Powers of Darkness, in short, apfight of faith; lay hold on eternal life; the churches to whom he wrote, says, Russian empire; the measures pursued tion society, it appears that during the 11 professed, or having professed, a good pro- word of truth, that we should be a kind of for arresting the progress of light, and been received to its charities, between 20 fession before many witnesses." What first fruits of his creatures."-James i. 18. for involving the nations in all the dark-St. Peter writes to the churches in Pon- ness of the middle ages, which has of late knowledge of God the Father, through acteristic of the policy of most of the

regard to the Bible Society in Russia it al Seminary in the vicinity of Beston

children, because you have known Him one time intended that the Missionaries at Astrachan should be employed in solved not to proceed with the printing With this language every thing in the of it. The Missionaries were likewise profession were not considered as Chris- One character, and one only, is given in it sion of the Old Testament, preparing by of the church; and that is the character of Mr. Dickson would have to be submitted Christians. There is no mixture of any to the Arch-bishops of Astrachan, Kacharacter. Even when the faults of its zan and Ecaterinoslave; so that the members are mentioned, they are men- publication, in Russia, of the Old Testationed solely as the backslidings of Christ ment in that language, even if the vertians; and never as the sins of unbeliev- sion were completed, may be considered the text is addressed, were addressed as ing and impenitent men. How then, can as very problematical. In the present we entertain a rational doubt, that God, state of affairs, it was not even deemed when he instituted his church, intended safe so print Tracts without submitting it to be an assembly of believers ?- ib. pp. them to the Censorship; for though their having done so formerly was winked at, it was not supposed it would be tolerated now; and the punishment for a of what might however be justly alleged, breach of the law on this head, would be to wit, that eis, may with equal propriety not only the suppression of the work, but severe fine, if not even banishment.

### UNITARIAN ANTIDOTE.

GOD was manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory .- 1st Tim. iii. 16.

Unitarian Principles, if true, shut all men out of heaven, by denying the Saviour's Divine nature, and Atonement; seeing All have sinned, and are guilty before God, Rom. iii. 19. And a created being-can by no means redeem his brother, nor give to God a ransom for him, Pe.

Hebrews i. 5. 6, 7, it is written, when he (the Father) bringeth in the first begotten into the world, he saith, Let all the Angels of God worship him. \*\*\*\*Thy brone O God, is for ever and ever. Hence Reason concludes that Christ is essentially God; or all the Angels of God (who disobey not his command) are idolaters.

The Oracle of God declares, All manner of sin and blasphemy (against the Father and the Son) shall be forgiven to men; but blasphemy against the Spirit shall not be forgiven. Hence Reason, "infallible Reason!" infers, If either is greatest in the adorable Trinity, it is God the Holy Ghost.

But greater or less in infinity, is not: inferior Godhead shocks our sense; Jesus was inferior to the Father, as touching his manhood, John xiv. 28. He was a Son given, and slain, intentionally from the foundation of the world. Rev. xiii. 8 .-And the first born from the dead, of every creature. Col. 1. 15, 18.

But our Redeemer, from everlasting, Isa. Ixiii. 16, had not the i ferior name of Son . In the beginning was the Word, and A great revolution has of late taken the Word was with God, from eternity, place in Russia in regard to the Bible and the Word, made flesh, was God; and

> REVIVAL IN MIDDLEBURY COLLEGE .- A letter from a student, in Middlebury College to a gentleman in Boston, dated October 19, of those who are without hope, are making the interesting inquiry, "What shall I do to be saved?" Three have expressed hopes, and ing passed from death to life. Our prospects in College are more encouraging every hour. But the work stops not here. There is a cloud, the bigness of a man's hand, gathering over ble, in view of his alarming situation. O pray continually for the prosperity of Zion in this Boston Rec. and Tel.

From the late report of the Executive committee of the Mass. Baptist Educavenrs of its existence 65 young men have and 30 of whom have already been ordained, and are labouring in different places with favourable prospects. The present number of beneficiaries is 21. The committee also report in favour of (Continued from fourth page.)

of hell to be trittered down to denote only the pains and sorrows which attend man in this world? If it be so, as some pretend, that sin is punished in the present life, then how absurd to talk of salvation; of being saved by the mercy and grace of Christ! A criminal who has suffered the penalty of the law, or all that his crimes deserve, is not to be told that his liberation is an act of grace. He has a right to due punishment of their sins in this life, they can claim exemption from future punishment as a right; and in this case, instead of all being saved by Christ, none will be saved by him. All will be discharged on the ground of justice, and the Bible, sinks into a mere farce.

In my next I shall mention some other erasions, and examine some of the texts on which Universalism relies for support.

Yours, &c.

From the London Baptisl Magazine. BAPTISTS IN FRANCE.

A considerable feeling has of late existed in some parts of the Continent, and especially in France, on the subject of Baptism; but it has been detained in the back ground as much as possible. I would not say the subject has never been made too prominent a feature, both in the writings and conversation of some excellent men, but as a Christian doctrine of the ritual or ceremonial class, while I would not wish to see it occupying a situation among the articles of our faith essential to salvation, I cannot think it should lie in the deadly shadow of the Church of Rome. If it be a New Testament doctrine, set it fairly in the light of the New Testament; if not, let it be "hid among the things that are abolished."

The little tract under the title of "La Famille Bapliste, or a familiar Treatise on the subject of Infant Baptism," has recently been published at Geneva, in con- letters as you see it here. sequence of an attack made upon the Bapcopies of it were consigned to a booksel- you save a soul? ler at Paris, for a gentleman of that city. The contents of the parcel became known | would to God I could! But what do you to some persons who wished to suppress | mean? the agitation of the subject, and they persuaded the bookseller, as a matter of prudence, to detain it. This he did for a time, but was, at last, compelled to relin- pel, he blasphemes our Saviour! quish the treasure.

One of the copies having come into my possession, I have turned a few pages of it into English; and should it be thought marry him. that a translation of the whole will be acceptable, and the publication carry a profit worth the acceptance of the Baptist once more? Missionary Society, or either of our other Institutions, it shall, if the Lord will, be have me do? sent to the press with that view. The first twelve pages of the little book in C. S. interesting to your readers.

Kensington Gravel Pits.

To the Editor of the Baptist Magazine. First Conversation.

tized ? Father. No, my dear child. Why do

Augustus. Papa! have you had us bap-

you ask me that question? Aug. Oh, because every body is bapti-

zed ;-and then-people call me names ; they say I am a heathen.

F. Do you believe in Jesus, my dear child? Do you think that he is the Son of God, and that he atoned for your sins upon the cross?

Augustus was a child nine years of age, and appeared, for some time past, to have received the principal truths of the gospel. He answered, therefore, affirmatively to his father's question. Yes, papa, I believe in Jesus.

Well then, said the father, What are the privileges of those who believe in Je-

Aug. "As many as received him, to them gave he power to become the sons holy." of God, even to those who believe on his

name." F. Can you not finish the passage? por of the will of the flesh, nor of the will

of man, but of God." John i. 12, 13. F. You think then to be saved, and that you are a child of God?

and who talk of having been baptized; do strange. . . . The unbelieving wife sanc- know, for my part, that if I were a woyou think if they are habitually doing so, tified only because she is married to a man, and this Turk should come to pay that they can be children of God, and faithful husband-and sanctified though his addresses to me, and say, God is God. Christians?

God; but I have been told that one may pressing only a doubtful hope, (verse 16.) F. Imagine to yourself a Corinthian be a Christian without being a child of that one of the parties might eventually returning from a midnight sacrifice to God.

judge but by the sacred scriptures; there how knowest thou O man, whether thou I see that the word Christian is applied shalt save thy wife?" . . . . Thus they only to disciples of Christ; men who had are sanctified in a sense, that does not at believed in him by the preaching of the all imply that they have any part or lot in &c.

25, and then at I Pet. iv. 16, remarking this point of view. at the same time, that Peter spoke of F. Well, what are we to say to Hen-

should be baptized, who have faith in

Yes, cried John; (a fine well grown child, seven years of age, frank and simple, who nevertheless, was sometimes a little artful and mischievous), but we who love so much the Saviour, why do you not baptize us?

That is another question, answered his father: I should not have so much objec-Christ, for it has. I trust, been given to the people of Israel. you to believe in him; but your views, my children, are so far from settled, that mean time, you are not deprived of any of the means of grace, by deterring your

Oh! Sir, I can no longer contain mysanctified," and I will never give up that. It is dreadful to deprive these poor little dears of the seal of Christianity, as if they were Jews or Turks.

This servant had slipt into the room at the beginning of the conversation, and had remained, under the pretence of arranging some of the furniture, and wiping the dust from the rest. She was a faithful child of God, of exemplary piety, but who had not hitherto been able to restrain her emotions of impatience, whenever this subject was discusred.

"Vos enfans sont saints," [Your children are holy], she repeated with energy; Yes. the promise is made to you and and hast revealed them unto babes." to your children ;-- in heaven their an- Matt. xi. 25, 26. gels do always behold the face of my

"ILS SONT SAINTS," [they are holy]. said she once more, with an accent which I can only describe, by writing in great

Mary, said her master, you are a child tists in that part of the world. Several of God. Will you do a good action? Will

What made you think of that, said she;

F. You know Henry, our neighbour's

Mary. Poor man! He despises the gos-

F. Never mind that. You know that notwithstanding your attachment to the gospel, he is perpetually asking you to

Mary. The Lord preserve me from it!

F. Marry bim.

Mary. [As if trying to discover her masquestion, are at your service for the Mag- ter's design.] Ah! "That if any obey azine, if you think the translation may be not the word, they also may without the word, be won by the conversation of the wives. 1 Pet. iii. 1.

F. No, no, not at all; that passage suits an enemy to God with these hopes; pro-

bably she would be led astray herself. hen ?

are holy.)

F. Why? Mary. Because they are born of Christian parents.

F. Where have you read that? Mary. I do not exactly recollect; but know that it is in the Bible.

F. Well: Augustus, look out the passage and read it.

Augustus found 1 Cor. vii. 14. and read, For the unbelieving husband is sanctifi ed by the wife; and the unbelieving wife clearly the subject: they feared lest an your children unclean, but now are they wrong. The great variety of duties that

Aug. "Which were born, not of blood, them again herself, and became thought- her husband in a thousand sinful practiful. The unbelieving husband, said she | ces, might, at least, question these duties Aug. Through the grace of God, I do, ing the father and children), the unbelieving wife. lieving sanctified only because he is mar-Aug. They are not the Children of (verse 13 and 16.) and the apostles ex. oh! F. My dear child, we ought not to whether thou shalt save thy husband? or salvation . . . . I acknowledge to you, Here he opened the Bible at Acts xi. Sir, that I had never seen the subject in

ties of the judgment day, and the terrors the names of Christian, and child of God, count more sanctified, nor otherwise sanc- unjust judges,] but I would ask enlighten- argument to render it cumulative. In the arthe names of Christian, and child of God, count more sanctified, nor otherwise sanc-unjust judges, but I would ask enlightengument for the being of God, the proof derivate synonimous; and I believe they only tified than a heathen would be, in outward ed and unprejudiced judges: Does the from any one organ of sense in the human union with the church of Christ.

Abraham." Matt. iii. 9.

bly God, under the new dispensation, be- -Is the union sanctified or unsanctified? tice. In like manner, if men receive the tion, my dear, to administer to you this sides a spiritual, has an outward people to symbol of entrance into the church of whom baptism belongs, as circumcision to question in law, on the legitimacy of mar- we extend our views still wider, and look at

amine; but, for the present, I would onit appears more desirable to wait till you ly ask, if you think the passage in quesarrive at an age which will more fully tion relates at all to the subject of bapwhole system of grace revealed in the prove the reality of your faith. In the tism? Do you think in the time of the norance which I have hitherto shewn, in Apostles, when a wife became converted things I did not understand. I shall be able and considered a child of God, her of this question; but I acknowledge that and harmony, and peace, and glory, of the husband remaining and enemy to the gos- you have already removed the strongest self, cried a female servant who had heard pel, that he also should be baptized, re- props to my former opinion. me. It is written, "your children are ceived at the Lord's table, considered a child of God, or a saint in Christ Jesus?

Mary. Evidently not-How very clear! what proof! I am convinced I was in er-

John. It is very certain that if I could he was converted too.

would be sanctified by his wife.

F. "I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, reprove.

You see, then, added the father, that the believing husband.

docs it here signify?

F. For the present, then, putting aside that in which we are agreed, and which is evident, before we speak of the signification of the words, let us rather say what they do not signify.

Mary. The certainly do not imply a

F. I will then tell you my thoughts up-F. But would you not save a soul, I say, on the subject, and the more readily, be- they receive, when their parents are are not capable of judging either of the grace Mary. Well, yes: What would you the difficulty will still remain as great on truth and life. . . . And how shall want of it? Shall we baptise them too? By all your part as on mine, at the same time proving, that the passage contains no authority, whatever, for the baptism of Infants. Mary. It is agreed.

F. I beg you to observe, that in the chapter from which the passage is taken, which now occupies our attention, the subject is by no means the union of infants the case of those already married; but I with the people of God. The new faith would never advise a Christian to marry which the Corinthians had recently embraced, brought with it new duties, and destroyed old ones. There existed then, Mary. But what am I to understand as there does indeed now, on the promulgation of the gospel, a conflict of duties; F. What were you telling me of these but these were to them the more difficult, as the whole was then entirely new Mary. "Qu'ins sont saints" (that they to them. "There is to be no communion between believers and unbelievers,' said they to Christians: he that leaves not for my sake, wife and children, and houses, and his own life also, is not worthy of me. These thoughts occupied the minds of the faithful, and caused them to apply to Paul (this is no supposition on my part, see 1 Cor. vii. 1.) on the subject of marriage. They ask him, if a believing husband ought to leave his unbelieving wife, and vice versa: that is is sanctified by the husband; else were union with one who was unbelieving, was Mary wished that what preceded and should be by love, produced so terrible a followed these words should be read as conflict with the walk prescribed to Chrisfar as verse 16;—asked leave to read | tians, that a woman who was obliged to obey to herself, bet aloud, and weighing each under this new order of things. And on word—the unbelieving husband sanctified the same ground, a believing husband had (for the same word is used both respect- the same feeling with respect to his unbe-

Aug. Addressing John-That is just F. And those who insult God, my child, ried to a faithful wife . . . . that is like you with your Turkish wife. she remains nevertheless unbelieving, and Mahomet is his prophet. Oh! oh!

be saved. "What knowest thou O wife, Bacchus or to Venus, intoxicated, filthy

Here Mary shrunk with horror. -F. Or wishing to take his wife to the Gladiators, in the temple of false gods,

Paul, however, settles the point-Let

Mary. Every thing does not, however, with the wife? Is not the question one appear to me decided on the subject of between husbands and wives? In other baptism; for it may be said, that proba- words, is not this evidently the question?

I readily grant that it is not here a riage, as is often said, for want of spiritu-F. That is a point we shall have to ex- ality of mind, but rather a moral question sweep their several rounds-" Giving to their on that subject.

Mary. I understand you again, Sir, and am ashamed of the impatience and igand was baptized, received at the Lord's very glad to hear you again on other parts speak; and, since the interests, the union,

F. Having come to this conclusion, the application is very easy. The Apostle, dependence on that spirit, who alone can lead speaking on two subjects thus intimately the good of Zion, and with love to all, who connected, as is the reciprocal relation- bear the image of Christ, by whatever name ship of parents and children, he could they may be called. We are not contending not make use of the same word in the with the enemies of God, but, with many sinconvert the wife of one of these vile same sentence, in two different senses, Turks who are so wicked, the Turk and as the word is here applied to the morwould not, therefore, be a child of God, al purity of the union of the married mar the beauty or the peace of Jerusalem. and ought not to be baptized, at least till couple, it must also apply to the moral pu- There is error somewhere. Let us know the rity of the birth of their children. "If truth, and practise it, that we may "fu'fit all righteousness" in the fear of God. Aug. And yet the Bible says, that he your union was unsanctified, your children would be unsanctified, but now are they sanctified;" they are born of a union which the holiness of God does not

I have already told you the rest; although some may dispute this explanation, and advance another, yet I think a more Father, which is in heaven." Matt. xviii. the unbelieving husband (who has not, satisfactory one cannot be given, or one according to other declarations in scrip more just and natural; that which remains ture, either part, or lot, or communion, for us now is, to sum up the whole, [at or agreement, or affinity with those that least according to the above statement.] believe,) is sanctified by the believing in these words. Children born of believwife, and the unbeling wife sanctified by ing parents are not more, nor otherwise sanctified, and have no more right to bap- was apprehended, infants should be baptised, Mary. Evidently this word has not on tism, than a heathen who is placed in con- or immersed, this ordinance being originally all occasions the same meaning, but what nexion with a church of Christ, as outwardly favourable; that is to say, then, they have no right at all to it.

> This does not imply, that Christian children do not have many advantages above those of the heathen. I am well convinced they have, and that they are immense; but I say that these advantasanctification such as would give a right, ges consist in the favorable circumstances throughout the world. either to baptism, or to the Lord's Sup- in which they are placed, and that they per, or even to the name of a child of are my no means inward and directly applied to the soul. They hear of the Sacause, supposing it may not satisfy you, faithful, continual directions in the way of of baptism, or of the damage sustained by the they are so completely their own as to be an inheritance. But I am convinced that if providence had sent me, from its birth, a little Indian, to make him a member of my family, he would be as susceptible of they may be san tified, both soul and body, the gospel as a baptized child. The milk of a Christion mother is no more christianized than that of a heathen.

> > Mary. Sir, no doubt remains with me on the point. These explanations even give me the key to some other difficulties hat I have met with in the Acts of the Apostles on the same subject.

> > Aug. I will be bound it is the baptism of the households of which you are so often talking.

Mary. Just so.

among them. Mary. Very true, but I must say, nevertheless, it appears that these conversions by whole familes, in which all believed, did not continue long; for we find in the Epistles that there were believing husbands with unbelieving wives, and vice versa. Thus, when one of the wedded pair was decidedly an unbeliever, it appears that he was regarded as such, even united man and wife, cemented as they in the case when the head of a house became converted; and that when a whole house was baptized, it was because the whole house had believed in God. (Acts.) xvi. 34.)

FOR THE CHRISTIAN SECRETARY.

The existence of Infant Baptism, in the first and second centuries after Christ, examined and disproved in a series of numbers.

Christians as of those that partook of the sufferings of Christ, and on whom the spirit of glory and of God rested, (verse it before, I cwn. Children born of be-band. (verse 14.) Therefore I would be sufferinged by the distance of the sufferinged by the wife, and the husband is sanctified by the wife, and the husband is sanctified by the husband is sanctified by

13, 14). It appears then, added he, that lieving parents would not be on that ac-ask, [I say not every one, for some are and it often conduces to the influence of subject here discussed, refer, in any mea- body is plenary; as from the eye, its structure, F. "Think not to say within your- sure, to the union of either of the marri- its situation and its use, yet it is not useless, selves; we have Abraham to our Father: cd couple as such, with the kingdom of but gives the argument weight and effect, to for I say unto you, that God is able of God? or rather is it not a question solely pursue investigation through the different organs of sense, and to consider these comthese stones to raise up children unto relative, whether considered in itself, or bined in one body; and to go from body to the context, to the union of the husband body, until all the human family are seen at one view, pointing upward to One Great First Cause-and to turn the eye to all the animal, and all the vegetable tribes, and to pry into the mineral kingdom; for their united testimony is-"there is a God."

The weight of argument grows upon us, as the numerous worlds, which hang on mighty power, and shine and roil, and harmoniously Creator still new praise." The subject under discussion is one of no ordinary magnitude. and practical importance, since it has received the special notice of the descended God; and since it involves the honor of that Being, whose praise a united universe can but feelly Church of our Immanuel, are deeply concerned in it.

Reader, it is hoped, that you will read, as I ought to write, with humble and prayerful cere lovers of truth, who, we are constrained to believe are mistaken, and would not designedly do that, which is calculated to

'As plucking away one stone, on which a building stands, injures and endangers the whole house, or the leaving one leak though never so small, unstopt, hazards the loss of the largest ship; so disobedience to the least of G d's c mmandments, known, allowed and persisted in, strikes at the authority by which all are enacted, and most effectually deprives us of all the advantages, from the regularity of every other part of our conduct

"If ye love me," said Jesus, " keep my commandments." It is his will, that we keep his ordinances, as he delivered them to us. In this manner did the Greek Churches keep the ordi-4th century, when some men began to express the opinion, that, in cases where danger of death performed in that way according to the testimony of the learned Pedo-baptist Masheim. The sacrament of baptism," says this hisorian, "was administered in this (first) century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by immersion of the whole body in the baptismal font." The

same practice, i. e. immersion, continued for

thirteen hundred years, almost unbroken

In the year 381 Gregory bishop of Constantinople delivered the following opinion in a public address, which opinion I have before me in the original Greek. "But, say viour of mankind, they have the Bible, some, what is your opinion of infants, who the gospel? These are evidently the ad- their knowing it, than, that they should die, vantages connected with Christianity; without being sealed and initiated As for others, I give my opinion, that, when they are three years of age, or thereabouts (for then they are able to hear and answer some of the mystical words, and, although they do not fully understand, they may receive impressions) by the great mystery of initiation."

This man, Gregory, bishop of Constantinople, was the son of Gregory, bishop of Nazinzum, but was not baptised in infancy, as it has been shewn. He had imbibed the opinion, that baptism was a saving ordinance, and he would do all he could to save enuls. His motive seems to have been good, but the means he employed we are disposed to think inadequate to such a work, and in this, we presume, we have the concurrence of our longregational brethren. It is evident, that Gregory did by no means advocate Infant baptism in its modern form. With the exception of such as were in apparent danger, John. Yes, but we hear of no children he gave it as his opinion, that children should be baptised, when they were "three years old, &c." Here is the commencement of infant baptism in the Greek Church near the close of the fourth century, and founded on the supposed saving efficacy of the ordinance. I have begun my argument with the Greek Churches, because in them, it is clear, there was no such practice as infant baptism, till near the close of the fourth century, and because, it is equally certain, that among them the practice sprung from the mistaken notion, that the ordinance communicated to the subject saving grace. It is my design to look, next, at the Roman Church.

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Here we find little to detain us. Since the advocates of infant baptism do not furnish any evidence of the existence of that practice all Rome, previous to the fourth century; and. since in the Church of St. Sophia at Constantinople, which in a manner grew out of the Roman Church, there is no vestige of the practice, until near the close of the fourth century; and, since the Apostles did not institute such practice in the Greek Churches, we are under the necessity of crossing the Mediterranean to seek in Africa what we cannot find in Rome. It is not to be supposed without evidence, that the practice had ob-In your last paper I stated, and attempted tained in any other Churches in Italy, while to establish, the following proposition, viz: - it was not known in the Church at Rome, During the 1st and 2d centuries of the Christian the principal or Metropolitan Church in that Era, the practice of instructing the children of country, and a Church planted by Apostlet. Church Members into the knowledge of the Our success in Africa may be better than in Scriptures, and requiring of them a profession Greece and Rome. Our visit to Africa must of their faith, before admitting them to bap- be postponed a week, but our anticipations tism, was general, and, so far as we can learn, are in a measure forestalled by information of UNIVERSAL, in the Church at Rome, in the so general character as to apply to every Church at Alexandria, and in the Church at branch of the Christian Church in the first Jerusalem. It is desirable, that the reader of ages. "In the earliest times of the Church," this number, review the first number, before says Mosheim, fall, who professed firmly to behe read this. The writer must think, that lieve, that Jesus was the only Redeemer of the absence of the practice of Infant Baptism the world, and who, in consequence of this from the Greek Churches, established by the profession, promised to live in a manner con-Apostles, during the first four centuries after formable to the purity of his holy religion, were not the wife depart from her husband- Christ, is an argument sufficient to convince immediately received among the disciples of let not the busband put away his wife, the candid mind, of the truth of the proposi- Christ. But, when Christianity had acquired (verse 10, and 11.) for the unbelieving tion, I have made; but there may be readers more consistency, and Churches rose to the

been previously instructed in the principal for want of any encouragement and pat- were produced on that occasion. 'So intense endeavour to withstand the tide of error, merry " Ho! heave, O!" of the Lake marisfactory proofs of pious dispositions and upright intentions. Hence arose the distinction between Catechumens, who were in a state of propation, and under the instruction of persons appointed for that purpose; and believers, who were consecrated by baptism, and thus initiated into all the mysteries of the Christian faith." But this subject, the preparatory instruction of children and others, will require more attention. With prayer for the success of truth, I remain the friend of all, who love the Lord Jesus Christ in sincerity.

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#### NEW HAVEN SCHOOL REPORT.

The committee of the First School District, having finished the labours and duties assigned them for the year past, respectfully report-

That they have applied all the funds received from the State treasury during that period, to the payment of instructors duly appointed, qualified, and approved.

Four Schools for girls from eight to fourteen years of age, have been kept up during the year. The numbers have been as usual, forty scholars to each school, and the progress of the pupils has been such, that the committee are gratified in being able to state that these schools have been, and still are, in a very flourishing condition.

Eleven schools for children of both sexes, under eight years of age, have been supported for six months. These schools have averaged about thirty-five scholars each, and have generally been managed very much to the satisfaction of the committee.

There have been two schools for coloured children, one of which has been supported six, and the other three months. The visiting committee have been highly pleased with the appearance and progress | Church on Monday afternoon, 10th Octoto great credit for the good order which Chair. has prevailed among them, and for the improvement which they have made.

been creditably supported, the committhe Nineteenth Psalm. tee pass on to speak of the Luncusterian School.

Although the number of boys in this school has not been as great as formerly, there have been 150 boys on the list during the last quarter, and your committee are happy to state that they confidently believe it stands on as good a footing as at of the operations of a year has been preany former period since its establishment. sented by the Board, and since an act of Perhaps it is not too much to say that this the Society determined its Annual Meetschool is in a more prosperous condition ing to be hereafter held at the present than it ever has been ; the boys behave season. Yet brief as this period is, it has with more propriety than usual; their been, in some respects, eventful to the inpunctuality in attendance, and devotedness to their studies, has never been community at large. The decease of its egalled; and the school will bear a strict- venerable President, Gen. C. C. Pincker scrutiny than ever. Several very re- ney, is a marked epoch in the history of spectable scholars, who have heretofore the institution. One of its first founders, attended the school, have returned after and holding its highest office until his dehaving gone to other schools, which is parture his zeal in its behalf had always pleasing task, to search out, and expose, the into Cowes, which is one of the handsomest a decisive proof of the superiority of been commensurate with the trust reposthis school, and of a strong reaction in ed in his hands.

for the support of this and the other Senior Vice President, the Rev. Dr. Rich- cultivate a spirit of Christian meekness toschools in the district, is so distributed and Furman; whose activity in every bethat all who are disposed may share in nevolent or religious society with which same time, to "contend earnestly for the faith the munificence of the Legislature, and he was connected, is well known to the derive that benefit which was intended to public. be furnished by the provisions of our law to every child whose parents are unable written on the hearts of those who knew to procure for him the advantages of a them in their eminent stations-who obgood education.

terian School during the year have been, preserved an universal confidence. But Spelling, Reading, Writing, Arithmetic, although there may be an eminence of Geograpy, Grammar, and Elocution. character which renders panegyric unne-The boys spell and read well; their cessary, the Board are unwilling to withwriting is superior; and the greater hold a simple tribute of their respect and part cipher. Their progress in Arithme- regard for the life and the name of these tic is highly respectable, and they will venerable men. It has been no small matgenerally pass a good examination on all ter of congratulation, that according to the the studies in which they have been en- Pagan notion of highest praise, each "fell gaged-an examination which will do at his post." The honour of neither had

by the Principal of this school, since the were gathered "in their season,"-ripe last report of your committee, to act as and whitened to the harvest. teachers of similar institutions, who are The Board recognize these dispensations now actively engaged in the interesting not as the judgments, but as the providenenjoyment of preparing the rising gene- ces of God. They desire to draw a ration for usefulness to themselves and practical lesson from them in behalf of their fellow-men.

and they feel themselves constrained to selves and to all who behold them. say that no school has ever been of equal benefit to the city. Testimonials from some of the most respectable gentleman ANNIVERSARY AT COVENTRY, (Eng.) in the place have already been publicly given in its favour, and many others, Easter Monday, was a day, (with us) long to might be procured, from sources entitled be remembered. Never was such a scene to equal credit.

If parents regard the interest of their children, they will see to it that this then proceeded to Vicar-lane chapel, amidst school is faithfully and constantly support- a large concourse of people. The streets ed: if they regard their own interest, they will not and cannot neglect an institution calculated to do so much good. To do good, is the great business of life, sport and mixed with the assembled throng. A primary and important means of doing good, is found in the best mode of educa-

ting children. sing a hope, that this school, supported citizens, will continue to flourish, and that it will never be suffered to languish circumstance you may judge what impressions

All which is respectfully submitted.

Samuel Wadsworth, C. J. Salter, Augustus R. Street, Committee. Henry Huggins, Roger S. Skinner. New-Haven, Nov. 19, 1825.

From the Massachusetts Spy. THANKSGIVING. God of the rolling year! to thee

Our choral song we raise, And chant upon the bended knee Thy glory and thy praise: Devotion's bright and sacred flame

Shall shed its halo here. And grateful love repeat thy name, God of the rolling year!

What though no hand of murder dooms To death the victim now, What though no thousand hecatombs Are offer'd to our vow;

What though no crimson wreaths we twine With blood, still warm and wet, To grace some high polluted shrine, In guilt and darkness set.

Still from the heart's warm altar, bright, Shall purer incense rise. And there shall shine in softer light,

A holier sacrifice; And rapt devotion's sacred flame Shall shed its halo here, And grateful love repeat thy name, God of the rolling year.

# CHARLESTON BIBLE SOCIETY.

The Anniversary Meeting of the Charleston Bible Society was held at St. Philip's so appropriate a penalty. of the children; and think them entitled ber, 1825-THOMAS LOWNDES. Esq, in the

introduced by the Rev. Dr. Gadsden, who was from Tennessee. From these schools, which have all offered up the Lord's Prayer, and read

The Report was then read by the Rev.

" Less than a period of three months has clapsed since a comprehensive statement

This afflictive bereavement was within The money appropriated by the state a few days, succeeded by the death of the editors of Religious Newspapers, while they

The eulogy of both these gentlemen is served that unwavering fidelity in all their The branches pursued at the Lancas- official transactions which inspired and credit to themselves and their teacher, been tarnished through the numbered Three young men have been qualified years of "three score and ten." Both

renewed activity and more exemplary dil-The committee cannot forbear to re- igence in their respective callings. They mark that, in their opinion, this school is unite in a common prayer that the dealings of vital importance in this community; of the Lord may be sanctified to them-

The Annual meeting of the children on witnessed before in Coventry. The children assembled in Gosford-green, where they were formed into a circle, and sung a hymn. They through which we passed were literally crowded, the windows were filled with spectators, public houses were emptied, and even cockighters for a moment forgot their barbarous

One of these men, after witnessing the children pass, returned into the tavern, which was filled with similar characters, and remarking, that he had just witnessed a heavenly sight Your committee conclude by expres- that the teachers must be blest in their labors -sat down, and burst into tears. Who can by the activity, zeal, and fidelity of our tell what influence these softened feelings may have upon his character? Yet it has been called a useless show, a vain parade. From this duty to cry aloud, and spare not, while we stantly and the concerns

ronage which this community can furnish. an interest was excited, that it was with difficulty we could get the children into the chap-

#### SLAVERY, vs. SABBATH SCHOOLS.

In one of the slave states there is a law, which operates against Sabbath Schools. And some pious females were told, that if they continued teaching the blacks in the Sabbath School, they would subject themselves to the penalty of the law: which was a fine, and whipping on the bare back. They modestly mediate vicinity. replied, we must go on; and will pay the fine. and if any person can be found to do the whipping, we will endure it.

Ohio .- The election in Ohio has just terminated. Many new members have been chosen, and it is supposed that the next Legislature for that State will be equal in talent and integrity that which preceded it .- It is believed, that in those sections of the State, which have been heretofore opposed to the Canal policy, some abatement of that opposition is full to be inferred. from the fact that some of the members elected there, are friendly to the sys. tem of internal improvement which has been, with so much spirit, commenced. The work of the Canals will be firmly and steadily supported; and no efficient opposition will be made to those measures which have been adopted to accelerate the march of the State to a still more permanent and influential position in the Union, than that, high as it is, which she now oc. cupies .- Nat. Jour.

A culprit by the name of Allen, sentenced to the New Hampshire State Prison for fifteen | timore years, was shot by one of the guard on Saturday. Determined to escape, he raised a plank, mounted the wall, and was fired upon by the guard, after being duly warned. He fell back to the ground and refused to discover his wound. On examination, however, it is believed he may recover.

The drinking of spirituous liquors has been prohibited, in one of the islands of Owhyhee, under the penalty of five hogs; the chiefs, who are the law makers, no doubt, having discovered that the excessive use of strong drink, assimilated men to hogs, and have conceived of

A pocket book containing 1500 dollars in U. States Bank notes, was cut out of the pooket of a young man, at the Philadelphia Circus, on The Exercises of the Anniversary were Saturday night, 19th Nov. The young man

> A sale at auction of flour, flaxseed, wheat, peas, chairs, domestic flannels, stone ware, an elegant straw hat, two wolves, a fox, and four raccoons, all brought down the canal from the and brought good prices.

### CHRISTIAN SECRETARY.

HARTFORD, MONDAY, NOVEMBER 28, 1825

errors in doctrine, and practise of our fellow

But it becomes the imperious duty of the ward "those, who oppose themselves," at the once delivered to the Saints"

Every consciencious man, will esteem the interests of truth and righteousness, paramount to all other considerations: and will make it his primary object to embrace and defend the

truth, for the sake of its intrinsic excellence. In this land, where the human mind, and the press are left unshakled by Legislative Authority. Our privileges should call into vigorous exercise the gratitude of every heart, and should elicit the talents of all, in their se- dow shutters, the following placard: veral spheres of opperation, in defence of the

highest, and best interests of man. But, while we consider the right of private judgment, and the freedom of the press with which we are favoured, as invaluable blessings; and, while we would devoutly pray that God's merciful providence may continue them to our House in Jersey City. The crowd all this nation, unimpaired to the latest generation, we would not be insensible, that these rich street, has been immense, and among them blessings, may be perverted and abused, so as to become the occasion of guilt and condemnation. Chorasin, Bethsaida, and Capernaum were signally blessed, by sharing so largely in the Saviours Ministry; but this blessing was changed by them into a curse, because they mis-improved their mercies.

Error in almost every form, has its advocates among us; and it is propagated with astonishing zeal and activity by multitudes.

The human mind being diseased with sin, the moral taste has become vitiated; and, like the infatuated patient, labouring under a mental, and physical malady, the appetite craves crease the power of the disease, while it rejects those salutary medicines, and that wholesome and nutricious diet, which the benevolent physician has provided.

The Christian's only hope in administering correctives, and remedies, under such circumstances, is in the power of the Eternal Spirit, whose "two edged sword" can, and does perform the work, and restore health, and impart salvation to the souls of men.

Under the sanction of God's word, it is our

which threatens to deluge our land-a hesitating, or temporising policy in such a cause, is not for us, are against us."

inconvenient for Rev. Seth Highy to continue service as he may be able to render in his im. complish before the close of navigation.

the first column of the 2d page for the close of of the Canal.-Journal. the last piece on the 4th page.

#### D' NOTICE.

A meeting of the Baptist society will be holden in the vestry of the meeting-house on Tuesby order of the committee.

JEREMIAH BROWN, Clerk.

# General Antelligence.

From the Baltimore Patriot. ARRIVAL OF LA FAYETTE IN FRANCE.

Departure of General La Fayette from the Brandywine.—The editor of the Patriot has been favored with the following interesting extract from an officer to a gentleman in Bal-

U. S. FRIGATE BRANDYWINE, Cowes, (Eng.) Oct. 7, 1825.

I embrace this opportunity of informing you of our arrival, after experiencing several heavy gales, which proved our new ship Brandywine to be a superior sea boat to any I have ever before sailed in; and, in addition to that, the is one of the fastest vessels in our service. We have only one fault to find; that is, she ships many seas which makes her wet and uncomfortable. But, I believe that it is, in a great measure, owing to her having too much on board. We find the provisions which are expending every day, lighten her very much, consequently we are more comfortable every lay. We spoke a brig within a day's sail of Havre, sent a boat with letters for the officers friends, but was unable to board ber in consequence of the sea running so high; spoke her however, and ascertained she was from Havre, bound to Boston-reported the General's family well, anxiously awaiting his arrival, which took place the next day. We sent a boat on shore to inform the American Consul of our arrival, and for him to send a steam-boat to land the General. A boat was sent off shore to let us know the steam-boat would be along The following is an extract from the Re- western part of New York, took place at the by 9 o'clock with all the General's family.

Tontine Coffee House, in the city of N. York, We immediately commenced getting ship in order for their reception; -they came off at the time appointed, and were hoisted in a chair suspended from the main yard arm of the ship. The General stood in the gang-way with both arms open ready to receive them, and his son in the cabin to receive them there -such joyful embracing I never saw. A salute was fired of 27 guns. They all left the Every calling and profession, has its pecu- ship in two hours .- Midshipman Porter had har duties, and trials. Few situations it is the honor of setting the ladies on board the believed are more perplexing than that of the steam boat, and the Gen. and Com. Morris, who is to accompany them to Paris. After conductor of a Religious Newspaper. To af- they had all left the ship, another salute was ford such a variety of useful matter, as will fired of 17 guns, and the men cheered the Geninterest, while it imparts instruction, and edi. eral; we then made all sail for Gibraltar .fication to our readers, is not accomplished The end of the first 24 hours came on to blow a very heavy gale; and being near the lee 59. without much anxiety and labour. It is not a shore, we were obliged to get a pilot and put places I ever saw. The town is small and the | dale houses elegant. I have not been on shore yet, but intend going to morrow. We have had a great many English ladies on board, some of the nobility, but I do not think them to be compared, in point of beauty, to the Ameri-

> Another letter says -" We have had a constant gale ever since we left the Capes of Virginia; and, since I have been to sea, I have never known so unpleasant a passage. The General came on deck only four times. He was confined to his bed almost all the time by sea-sickness, combined with an attack of the |27. gout in his right knee."

can ladies.

The following article from the N. York Evening Post of the 18th inst. announces the failure of another Bank,

Another Bank broke .- This morning the New Jersey Protection and Lombard Bank, closed their doors and posted on their win-

"The New-Jersey Protection and Lombard Bank have suspended payment for the present."

The bills of this Bank are signed D. M'Laren, President, and Edw. I. Priest, Cashier. It was only yesterday that this same Bank advertised in the papers that their bills would be redeemed in Specie at their Banking forenoon surrounding the building in which this Bank transacted their business in Pinc we saw a great many poor market women. mechanics and laborers with the bills of the broken Bank in their hands begging to have them redeemed, that they might have a shill

ling to buy a loaf of bread for their chil-

We had not recovered from the shock given by the late failure of the Eagle Bank in the full tide of unlimited confidence, when our nerves were a second time assailed by another explosion of the Derby Bank. However, as only about \$80,000 of the latter were in circulation here, the loss was not so severely felt. The failure of this last bank, will, it is feared, be attended with much misery and distress among the class of laboring people and mechanics. We have reason to believe, from pretty direct information that uncommon exertions have been made by persons connected the most unwholesome diet, which tends to in with this McLaren Bank, to pass their bills in small sums upon the community wherever they could slide them into circulation.

> There are in circulation, five dollar counterfeit notes of the Merchants' bank, N. Y. letter E. payable to H. Rankin, Lynde Catin, pres. G. B. Vroom, cashier, dated first Dec. 1820; and two's of the Newark Banking and Insurance Company, letter C. dated Jan. 9, 1822, marked Maverick, engraver.

BUFFALO, Nov. 8 The influence of the canal, upon the business of this village, is already visible to a men's horns are constantly mingled with the

iners, as they are busily transferring the cargoes of goods from the boats to the ressele which are to carry them on to the place of criminal. Says the Saviour, "those who are destination. The late emigrations to Ohio and Michigan have created an unusual demand for the necessaries and luxuries of life in Peculiar circumstances have rendered it those regions; and as the steam boats have done running, for this season, upon the Lake, there remains, apparently, more carrying for the Agent for the convention, except, such the schooners, than they will be able to ac-

Our town, from being an inland place, scarcely known, even in its location, has now assumed the air of a sea port upon the Atlan-A mistake occurred in making up this pa-tic, Oysters, Clams, &c., from New York, per, and our readers will please be referred to

Mysterious Circumstance .-- An unusual excitement has been created in this town by the disappearance last night of Thomas Bull, Esq. an old and respectable inhabitant. A few minutes before his disappearance he wrote an day evening next, 29th inst. at 6 o'clock. A article in which he disposes of his property, full attendance is requested. the following extract, in which he takes leave of his wife, and children, and discloses his intentions:

" POMFRET, (N. Y.) Nov. 8th, 1824. " Adieu my dear beloved wife, I sav an everlasting farewell. Selista, Sally, Joan, Miranda, Hiram, Colman, Harriet and Thomas, eternally farewell to you that twine about my heart; but my days are filled, and in a few moments I shall go the way of all the earth. Spend no time in looking for me, for the place i sure for my dust to lay in. Now with a heart perfectly clear of doing any wrong to any one, and I hope in every respect to forgive those that have injured me, may

done to me." Although considerable search has been made, he has not yet been found; a more general search is to be made to-morrow. No cause can be assigned for this step. He was in easy circumstances, and had been married but a few months to his second wife.

God reward them according to what they have

#### ----MARRIED.

In this city, by the Rev. Mr. Hawes, Mr. Benjamin H. Brown, of Rochester. N. Y. to Miss Julia E. Morgan, daughter of Dr. D.

In this city, by Rev. Mr. Grosvenor, Mr. Timothy Keeney to Miss Nancy M. Russell, both of this city.
In this town, Mr. James Marsh, of Wind-

sor, to Miss Eliza Capin. At Meriden, by the Rev. Samuel Miller, Mr. Francis A. Gale, of Lenox, (Mass.,) to Miss Mary J. Yale, daughter of William

Yale, Esq.
At Middletown, Mr. Josiah R. Hall, of Boston, to Miss Caroline M. Wilmurt; Mr. leber Brainard, of Haddam, to Miss Lois G.

At New-Haven, Peter S, Shaw, Esq. of the Island of St. Christophers, to Miss Rebecca Atwater. At Saybrook, Mr. Daniel Spencer, to Miss

Minerva Kelsev.

At Westfield, Mass, Mr. Joseph Root, Editor and Proprietor of the Hampden Re-gister, to Miss Elizabeth Bull.

# OBITUARY.

In the city of New York, Capt. Roland Lee, formerly of this city. At East-Hartford, Mrs. Jerusha Porter, 55,

wife of Mr Eleazer Porter. At East-Windsor, Asher Allen, Esq., aged

At Berlin, Mr. Samuel Patterson, 33; Mrs Dolly Hinsdale, 23, wife of Mr. George Hins-

At Suffield, Mr. Daniel Pinney, 64. At Windsor, Mr. William Brown, 23. At New Hartford, Mr. John Barber, 76,

formerly of Canton. At Glastenbury, Mr. Isaac Risley, 48; Mr. Henry Bishop, 20. At Bridgeport, Mrs. Nancy Lindsey, wife

of Mr. Elihu Lindsey. At Fairfield, Mr. William Burr, 42. At New-Haven, Mr. Ebenezer Dagget,

At New-Canaan, Miss Abigal Davenport,

At Monroe, David B. Hubbell, Esq. 48 .-In the death of this good man, his friends and fellow townsmen have sustained a loss which will be long and severely feit.

# THE

# PROTECTION INSURANCE COMPANY, Having been duty organized, are now ready to receive prop sals for FIRE and MARINE

INSURANCE, at their office in State-Street. a few doors west of Front-Street. This Institution was incorporated by the egislature of this state at their last session,

for the purpose of effecting FIRE and MARINE INSURANCE. Its capitalis ONE HUNDRED AND FIFTY THOUSAND DOLLARS. with liberty to increase the same to HALF A VILLION OF DOLLARS. The first named sum s all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved endorsed notes; all which on the shortest notice, could be converted into Cash and appropriated to the payment of

The Directors pledge themselves to issue olicies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confdence of the public.

The following gentlemen are Directors . this Company Nathan Morgan, Solomon Porter

Jeremiah Brown, Wm. W. Ellmoorth, Merrick W Chapin, James B. Hosmer,

Henry Hudson, Roderick Terry, Edward Walkinson, James H. Wells, Charles S. Phelps.

WM. W. ELLSWORTH, President. THOMAS C. PERKINS, Secretary. Hartford, July 7, 1825.

# **ÆTNA**

INSURANCE COMPANY, WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-House, State Street, in

Hartford, Connecticut. DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the

Company.
THOMAS K. BRACE, President ISAAC PERKINS, Secretary.

From the Chatauque Advertiser.

FREDONIA, NOV. 10.

Miraculous Escape. - On Monday last, near sun set, this village was alarmed by the cry that Mr. Charles Woodcock, an inhabitant of this village, was buried alive in the Rev. Elisha Tucker's well, about balf a mile distant ! and in about two hours he was taken from among the dirt and stones alive, where he was literally wedged in, his head and shoulders injured but that he was able to be about the

next day.

The well is about 25 feet deep, and was dug this fall. A short time after it was completed, the wall gave way and it filled up; and it had since been with considerable expense and trouble, taken up from the bottom and stoned the second time, by this Mr. Wood-cock; and Mr. Tucker having expressed his fears that it was about to fall in again, Mr. W. descended into the well to examine it; and having proceeded down about 6 feet, remarked that all was sound, when Mr. T. cautioned him to be careful, stating that it was thereabouts that he feared it was giving away; and: he had scarcely uttered the caution, when the stones began to roll, and in an instant he was buried in the ruins. But it was soon ascerained that he was alive, and could be distinctly understood from above calling, for help; and by his answering questions put to him, it was found that he was sane, and strong hopes were entertained of saving his life; notwithstanding a burthen of 5 or 6 feet of stones for their authenticity is considered as conand earth lay upon him. He was completely shut in, both above and below, and on his shoulders, and head, lay large heavy stones which so confined his body, that he was una ble to move a joint, or limb except one hand very trifling.

There was 6 or 8 feet of water in the well; and fortunately, a pole had previously been put down which rested on the bottom, and the stones in closing round it, left an apper-

him to breathe freely.

The whole amount collected in Boston for the sufferers by fire in New-Brunswick, including subscriptions and contributions in the churches, is between seven and eight thousand

REVIEWS OF RELIGIOUS PUBLICATIONS, Extracted from the London Evangelical and Baptist Magazines for October.

A Father's Reasons for Christianity, in Conversations on Paganism, Mahomedanism, Judaism and Christianity. By J. Timpson. 2s. Westley.

This is a luminous, well written, and highly instructive publication, admirably adapted for the improvement of youth .-Mr. Timpson has our cordial thanks.

An Essay :- The Deity of Christ, the uniform Testimony of the Holy Scriptures. By William Jones, Minister of Mawdes ley-street Chapel, Bolton. 1s. 6d.

There are in this seasonable and spirited Essay ten chapters, on the following momentous topics :- The importance of correct sentiments respecting the Person of Christ-The Names, Titles, and Perfections of Deity, ascribed to Christ by the sacred writers-The Works of Deity ascribed to Christ-Christ the proper object of Worship-The Scriptures positively assert the Godhead of the Redeemer-Evidence collected from the New Testament, where the Divinity of Christ, tho' not expressed, is implied-Evidence in favour of the Divinity of Christ, from the Forsook the courts of everlasting day, manner in which he wrought Miracles-The Offices, Characters, and Relations of Christ, under which he is represented in the word of God, all imply his essential Godhead-An Examination of those passages of the Holy Scriptures which are supposed to deny the Deity of Christ-The state of mind necessary to understand the Scriptures aright. This is really an excellent outline of one of the most important controversies that ever agitated the church of Christ.

# From the Recorder & Telegraph.

Luke 16: 25. "Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things."

If we believe the above on the authority of the Scriptures, and few are found willing openly to acknowledge their disbelief of Holy writ,-if we believe that some do actually receive all their good things in this world, and are to have no portion in that peace and joy which believers shall inherit in the next, how necessary does it seem, in order to the quiet of such persons in the possession of earthly good, that they should not be assailed with frequent compunctions of conscience for neglected duties; nor be often reminded of the pains of hell and the future punishment of the wicked. How necessary, that there should be some way contrived, by which they may seem to serve both God and Mammon :- for if they believed, as our Saviour asserts, that he who trusts in perishable riches is in danger of losing his soul, this would be a bar to their pleasures, and consequently deprive them of what it was the intention of Divine Provi dence to allot to those who choose the

conceived in sin,-that he is not totally depraved-that Christ, who made so many alarming declarations on this subject, tation may be easily conceived; but the ture punishment, they at once infer they . But there is another term used to denote man with a little delegated power! I say, if the text be admitted, we see that such Immediate assistance was rendered, and a few moments brought together something like a system is necessary,—a system in which a hundred people, with spades, shovels, &c.; accountableness is chiefly done away, as a part of the general providence of God to man, -- a system "which says to the Seers, 7 or 8 feet below the surface, and not so badly see not; and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits."

Montreal, (L. C.) Oct. 28th.

From the Richmond Enquirer. MILTON'S NEW WORK.

A gentleman of Connecticut, with large fortune and considerable pretensions to literature, declared not long since, (as I was informed.) that " he intended to send to England for Shakspeare's last works." The idea was a new one, and to many incomprehensible; but how will these ignoramuses who affected to ridicule the proposition, hang their heads, when they issued from the press; that the evidence clusive; and that the Rev. Mr. Sumner Librarian to his Majesty, Author, &c. &c. has thought them worthy of a translation and notes, from his own classical pen?

Having the utmost confidence in Mr. treasure-where it has lain concealedture for the air to circulate, which enabled whether it is in the hand writing of a lature to make one or two observations.

rates this fact.

quirer states (we presume on the author- their hands. of Christ's nativity."

"That glorious form, that light unsufferable, And that far-beaming blaze of Majesty, Wherewith he went at Heaven's high council

table To sit in the midst of Trinal Unity,

He laid aside: and here with us to be, And chose with us a darksome house of mortal clay."

SMECTYMNUS

TRAVELS IN THE EAST. A paper published in Cambridge, Eng.

under the date of Aug. 26, contains the

following article :-

" The spirit of enterprise, which the late ever to be lamented Dr. Clarke so powerfully excited among the members of this University, has not suffered any abatement. A young man of fortune, lately of Trinity College, Mr. Bland, returned to Cairo with his friend, Mr. Crompton, on the 15th of last May, after a journey across the desert, which was attended with a good deal of hardship, from the want of water, and from the excessive heat. They had pursued the route of Moses and the Israelites, and, travelling with the Book of Exodus in their bands, had reached Mount Sinai. They drank their coffee on the spot where Moses received the Decalogue, visited the cave in which Elijah had taken refuge at Horeb; and placed themselves on the stone whereon Moses sat when his hands were lifted up, whilst Israel fought against Amalek. They discovered also several caves containing curious objects of antiquity not hitherto known or visited by any traveller. On their return to Cairo they were preparing to start for Jerusalem and Damascus. We hope to be gratified with further particulars of these interesting travellers.

and by nature corrupt, -that he is not opening his eyes perceived the curtains denote the place of future punishment. alluded to; and especially respecting that of the bed, and a part of the furniture in Because the original words, translated in Luke in which our Saviour expressly the room in a blaze. His terror and agi- hell, do not always mean the place of fu- mentions Hades as a place of torment. have been involved in the flames .- Lon-

> The Georgia Baptist Association have dismissed their missionary to the Creeks,

ham, has accepted the invitation of the Baptist Society in Beverly, Mass. to be- that all men shall be saved? By no means. the New Testament; and by the fact of Wednesday, the 30th inst.

From the Connecticut Observer.

TRIME OF UNIVERSAL SALVATION, IN SERIES OF LETTERS TO A FRIEND.

#### LETTER VII.

meeting houses and support ministers, and ally dwell there. fuge to which they resort for the purpose characters. of more successfully directing their poi-

without good reason, you will, I think, be term of the same import. It is always ed how the sins of the wicked at the last satisfied, when I have laid before you rendered in the Septuagint by the word day, shall be sent away into everlasting some of the evasions by which the testi- Hades, and is admitted by the best critics punishment, while sinners themselves mony of the scriptures to the doctrine of to have the same meaning. What then is shall be received into Heaven.

future punishment is rejected. erlasting, for ever and ever, are applied state of happiness, and the other the abode to future punishment, are set aside. The of the wicked who are in a state of pun- ting only the evils which they endure in fore they may have in all instances. If so no doubt, the word Sheol was always applied to God; and even the self-exist- then is the assertion of the Universalist, and the wailing, and the gnashing of teeth, ent Jehovah may cease to exist. So too that the original words rendered hell, described in the Bible, as the portion of Danger of Reading in Bed .- A gentle- the happiness of the righteous, though de- have no reference to a place of future the wicked, mean only the calamities man of this town, who is in the habit of clared to be everlasting, may come to an punishment? Does he not know that he which they endure in this life? Are the things of this world for their portion. How indulging in this hazardous practice, have end and the kingdom of Christ sink into contradicts the opinion of all antiquity, and threatenings of Jehovah and the solemoinecessary does it appear, that some ing been suddenly overcome by sleep, a non-existence. In the same manner, U- what is more, contradicts the plain lan- \*See Empie's remarks on Universalismscheme should be invented, of which the few evenings ago, was aroused by an a- niversalists evade the force of those pas- guage of the Bible? What can he say re-

basis might be, that man is not originally larming sense of suffocating heat, and on sages in which the word hell is used to specting the passage in the Psalm already midst of heaven. ?

tion .- There is no alternative, but either against the wicked will be at no loss to word occurs. Take a single example. dy, &c. In the mean while we will ven- to admit that doctrine, or to reject the au- find a place for the execution of them. - Fear not them which kill the body, but thority of the Bible. The scriptures do But th: Universalist asserts what is not are not able to kill the soul; but rather The manuscript is said to be in the so plainly, and in such a variety of ways, true when he says that the original words fear him who is able to destroy both soul hand-writing of one of 'Milton's daugh- assert the future punishment of the wick- translated hell mean only the invisible and body in hell, (Gehenna.) Does hell ters.' Dr. Johnson in his life of the po- ed, that if they do at the same time assert world, and never denote a place of future in this passage mean only the valley of et, which, it has been well remarked, the contrary, they must be regarded as a punishment. For proof, let me request Hinnom-a place near Jerusalem, rendercan never be surpassed,' mentions a sto- medly of contradiction and absurdity. In you to turn to the gospel of Luke, xvi. 23 ed odious by its having been a scene of ry of Elizabeth Foster. a grand daughter this opinion I am confirmed by the fact, And in hell, -in Hades -he lifted up his cruelty and pollution, and in which worms of Milton's,-which seems to contradict that the whole christian world, for eighteen eyes being in torment. Does Hades in were found, and a fire was kept up to conthis statement at once :- "She knew lit- hundred years, "some very few persons this passage mean only the world of de- sume the carcases and offals of various tle of her grand father and that little was excepted," have actually been led by the parted spirits? Does it not denote a place kinds that were thrown into it? The bonot good. She told of his harshness to Bible to believe that a part of mankind will of torment into which the rich man was dy, it is granted, might be destroyed in his daughters, and his refusal to have be lost. Now if this sentiment be false conveyed after death and where he re- this place; but our Saviour speaks of the them taught to write." Milton's well and its opposite. - the salvation of all men ceived the due reward of his deeds? And soul being destroyed in Gehenna. Does known cruelty to his children, corrobo- - be true, the Bible, most unquestionably, has not Sheol the same meaning in Ps. ix. it not then designate a place far more terought to be rejected as an unsafe guide in 17, where it is said-the wicked shall be rible than the valley of Hinnom? The Again-The Editor of the New York matters of faith and practice. A book, turned into hell (Sheol) and all the nations worms in this valley died, and the fire American informs us that in the new trea- which in ninety-nine cases out of a hun- that forget God? If the word here mean was often quenched; and while it burned tise. Milton differs from the church of dred, should lead men astray in an article only the grave or the place of departed it consumed nothing more than the body. England, with regard to the "doctrine of of vital importance to their present and spirits, what is threatened against the But the Gehenna with which sinners the Trinity"-and the Editor of the En future happiness, ought to be put out of wicked who forget God, more than what are threatened, is a flame that seizes the is endured by the righteous who love and soul, and is never quenched. Of this ity of English papers) that the "author Indeed it may fairly be questioned obey him? Both alike die and go into the place of endless wrath, the valley of Hinof Paradise Lost denies the divinity of whether Universalists in general have world of spirits; and if this is all that is nom with its past idolatries and cruelties, our Saviour." If this be the case, one of much respect for the authority of the Bi- meant by the denunciation, I can see no with its blood and pollution; with its detwo things is incontestably proved; either ble. Their views as to its divine inspira- propriety or justice in it. I might cite vouring worms and consuming fires, was that the old man changed his notions in tion are, I believe, usually very lax and many other passages in which the terms no doubt the most striking image that his dotage, or that the work in question have but little influence in the formation in question plainly designate the place of could be suggested to the mind of a Jew. is a forgery, for not to quote the many of their creed. They admit the testimo- future punishment. But my limits will And hence it was that in process of passages from the Paradise Lost, and Par- ny of the Bible, where it seems to be in not allow me to be more particular. Nor time, the name of the valley came to be adise Regained, which clearly and une- their favour; but find little difficulty in is it necessary. It is enough to show that used as the fittest and most terrific emquivocally declare the pre-existence and rejecting it when it is against them. Hence the Universalist asserts what is false when blem of the world of punishment. But to divinity of Jesus Christ-it will be neces- it is a fact that deists are for the most part he says that the terms translated hell, do infer from the fact that the term, when sary only to give one stanza from his po- Universalists, and are generally the advo- in no case denote either the place or the thus applied, has an allusion to the valley em composed in 1629, "On the morning cates and supporters of that denomination manner of future punishment. That there of Hinnom, that there is therefore no hell, of Religion is, when they advocate or sup- is such a place is proved by the passages is extremely weak. We might as well inport any. And at the present day, infidels already cited : and if there is a place of fer that there is no heaven, because the are extensively uniting their forces with torment prepared for the wicked, no doubt, term Paradise, as used by our Saviour in Universalists; giving their money to build those who possess this character will fin- his address to the dying thief, has an allu-

in some cases that I have known, they In regard to the meaning of the terms have no Wednesday nor Thursday, behave done this, with the frank confession Sheol and Hades, I would suggest the fol- cause these terms were employed by our that they had no belief in divine revelation, lowing remarks as the result of a somewhat | Saxon ancestors, to designate the days debut were induced to afford their aid be- careful examination of the subject, Sheol voted to the worship of their idols, Thor cause they regarded Universalism as on of the Old Testament, and Hades of the and Woden. the whole nearer the truth than the faith New, are terms of the same import, and Another evasion to which Universalists of any other sect of christians, and as adap- are commonly usued as a general designated to prepare the way for what they con- tion of the invisible world or place of desider best of all, sheer deism. I do not parted spirits. This place was regarded By this expedient, all those passages are deny that Universalists profess to receive by all the nations of antiquity, but espe- set aside, which speak of the wicked as the Bible as the word of God. But pro- cially by the Greeks and Romans, as di- being consumed, cast away, and destroyed. fession is nothing, where it is contradicted vided into two parts; into one or the According to some Universalists, such by practice. And any one who is acquain- other of which all men entered at death, ted with their mode of interpreting the and were there rewarded or punished, Bible, or with their dishonest evasions of according as they were righteons or wickevidence, or who has noticed how fear- ed, good or bad in this life. They did not lessly they wrest the scriptures and put suppose that in this invisible state, departhem to the torture to make them deny ted souls were inactive, nor that they on the left hand of the Judge, and by him their own testimony, and speak the lan- were all happy; but that they existed in doomed to everlasting punishment, we are guage of their creed, must, I think, at least a state of conscious activity in the separ- to understand the crimes of sinners, and suspect, that their professed regard for the ate mansions of Hades, and were happy or not sinners themselves. This wretched sacred volume is little else than a subter- miserable, according to their respective perversion of language is too palpably ab-

ries in it the idea of future rewards and the conclusion? Why that Sheol and One method of evading that testimony Hades denote that unseen world into ment which sin deserves, or is threatened by adopting false principles of interpre- which men enter at death; a world divid- in the Bible, is endured in the present life. tation. By this expedient, all those pas- ed into two parts, one of which is the re- By this expedient all those passages which sages of scripture in which the words ev- ceptacle of the righteeus who are in a denounce destruction and wo to the wickprinciple is this, - because the words have ishment. So the word Hades was always this world. But can any man in his senin some instances a limited meaning, there- understood by the ancient Greeks; and ses admit such an opinion? this principle be correct, the word ever- understood by the ancient Jews and the God, the worm that never dies, and the lasting may have a limited meaning when writers of the Old Testament. . How false fire that is never quenched, the weeping,

had little or no authority,—and that he servants being instantly summoned, the never do. By the same mode of reason- future punishment, much more definite was not God in any true sense, but a mere fire was happily extinguished before it ing it might be proved that there is no than the two just considered. I refer to had time to spread any farther. In a few place of happiness for the righteous in the Gehenna. This word I know has been moments more, the house would probably future world. For the term heaven is of- frittered away by Universalists to mean ten used to denote only the regions of our only a valley in the vicinity of Jerusalem. atmosphere. Thus the scriptures speak But how was it used by our Saviour? and of the fowles of heaven-the rain of hea how was it understood by the Jews who ven; and of Mount Sinai burning in the heard his discourses? I answer, with no fear of contradiction from any intelligent But modern Universalism goes still fur- student of the Bible, that the Saviour althe Rev. L. Compere. Some objection ther, and affirms that the words in the He- ways used this term to denote the place of was made by a part of the Association on brew and Greek scriptures translated hell future punishment; and that it was unithe ground that he had not been indulged do in no case denote either the place or formly understood in this sense by the with the privilege of a hearing in his own the state of future punishment. Now this Jews of his time. It is a word peculiar is palpably false as I shall soon show .- to the Jews, and was employed by them But suppose it were true, - suppose that some time before the coming of Christ to Sheol of the Old and Hades of the New denote that part of Sheol which was the Mr. Francis Green Macomber, of Walt- Testament mean only the invisible world, habitation of the wicked after death. This or place of departed spirits, -will it follow is proved by the fact of its familiar use in come their Pastor, and to be ordained on The doctrine of future punishment rests its being found in the Apocryphal books on other sufficient testimony which is not and Jewish Targums, some of which were in the least affected by the supposition now written before the time of our Saviour. made. If there were not a word said in These Targums were translations and inthe Bible respecting the place and manner | terpretations of the scriptures. Three of in which the wicked are to be punished, these Targums, in remarking upon the learn that Milton's new works have just REASONS FOR NOT EMBRACING THE DOC- it would not make it at all the less evident various passages of the Old Testament. that they are to be punished. God has use the word Gehenna, and expressly exsaid that they are to stand before the judg- plain it to mean the place of future punment seat, to give account of the deeds ishment for the wicked.\* If then our Sadone in the body; that they shall receive viour did not use this word in a totally the reward of their hands; that they shall different sense from that in which it was DEAR SIR,-If you have attentively con- go into everlasting fire-into everlasting used by the persons whom he addressed, sidered the testimony of the Bible which punishment-and shall be punished with he must have employed it to denote the Summer, we sincerely hope that he will has been laid before you in proof of the everlasting destruction, from the presence place of future punishment. And that he give us some account of the finding of the endless punishment of the wicked, you are of the Lord and the glory of his power. did thus use it, must be evident to any one prepared, I think, for this general reflec- He who has denounced these threatenings who considers the passages in which the

sion to the garden of Eden,—or that we

resort is, that not sinners, but their sins, are to be destroyed in the future world. passages mean only that the vices and bad disposition of the wicked will be destroyed, while the wicked themselves will enter the kingdom of Heaven. And they gravely tell us, that by the goats placed surd to need refutation. When our courts Hades then, though a general designa- of justice acquire the skill of punishing soned arrows at the vitals of truth and god- tion of the world of spirits, actually car- theft, and perjury, and murder, in the abstract, whilst the persons guilty of these That I have not said this hastily, or punishments. Sheol, I have said, is a crimes go free, it may perhaps be explain-

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Another evasion is, that all the punished in a future state are set aside, as deno-

Does the curse of the law, the wrath of